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her away, saying that when they both had different spouses he would be ashamed to see her working in his field. His wife said that as soon as their dowry-bride-price finances were reckoned she would marry another man. He did not know whom she had in mind but suspected it might be a man from Rualkameng. So in revenge he also talked of marrying someone else immediately, and someone too from another village (i.e., Makangfokung). On Saturday (November 19) he had gone to Makangfokung for the afternoon. He said he had not been looking for a new wife at this time, that it was before he had had this idea. He knew that the girl with whom he had had a flirtation some years before was now married to someone else. He said he would not ask his kin to find a wife for him but would go himself and make arrangements. He would make friends with a woman and when he had reached an understanding with her he would make a litigation and use his bride-price settlement to buy a new wife. He hadn't spoken to his father-in-law about the matter, but people had told him his father-in-law was willing. 159x

November 25, 1938

At about seven-thirty in the morning I was told that Fantan's parents-in-law had instituted litigation in Karieta. Fantan had been summoned to attend. Thomas had told them that the case must be tried by the tumukun here in Atimelang because Fantan had to stay near my house for his work. So at about eight the litigation was moved to Atimelang. This time the girl's mother, Tilafani, her father, Mangma, who was the former tumukun, and three maternal uncles, Manifani, Langmani, and Lakamau, were there. All these were representing Tilamau's side; Fantan had no supporters. Even his sister Maraima and her husband, also called Lakamau, did not come until much later, and only after they were summoned. The tumukun and his brother Fanseni tried to equalize the situation by mildly presenting Fantan's case and lending him a sort of neutral support. 159x 695

Tilamau's backers kept insisting on a divorce. Fantan told me before the litigation began that he was angry at its being called, that it was his right to litigate. (This was not true, since either side could sue for divorce.) At the trial he reversed the procedure of November 21 and refused to reckon his bride-price contributions. Also, he kept stressing that he was afraid of the leprosy curse. But when Tilamau and her parents offered to remove it, he didn't want that either, saying it was no use. Manifani, the girl's uncle and a recognized expert on leprosy curses, assured him that a chicken sacrifice would recall the soul of the leper, 159x

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ravine. [Stop.] There was one very steep place with just lianas and roots. I was afraid, but the others helped me, one in front and one behind. [Stop.] I got to the top and saw that we must follow a steep path to go down again. Those two older girls said we had better go by way of Fankafe, but I didn't want to. I said, "Good, that is also a way to go, but if we meet an enemy, you can run away fast; I am small and cannot." So we went by the other route. At this time my aunt and uncle were clearing weeds for someone at Folafui. As we were climbing, we heard them shouting that an enemy had almost shot them. They took me and ran. If we had done as those two girls wished, we should have met the enemy and been killed, because that was the direction from which the enemy came. [She told this with great vivacity, rolling her eyes and shaking her head, giving one to understand how foresighted she had been.] My aunt, uncle, and I went up by one path. Meanwhile the enemy had gone by another, so they missed us. If we had taken the other route, we should have met them and been killed. However, we didn't meet them, and the enemy went on to Atimelang and shot at the people there. [This was told in the same excited fashion.] We waited below Fepadok until the people from Atimelang chased off the enemy. Then we could go up the slope. [59x]

In three days the Manetati enemy came back at night. There was a dance that night at Atimelang. I was dancing too, and as I danced I fell into a light sleep and dreamed that someone placed dried rice in my hand [a symbol of danger]. My grandmother came and threw it away. I woke up and told what I had dreamed. I said, "Don't dance all night. Stop now. My dream means that you mustn't dance, for the enemy is near." Shortly after this the enemy shot an arrow, but it did not hit anyone. Everyone ran about. The men of Atimelang wanted to follow the enemy even though it was dark. The enemy had placed sharpened bamboo in the trail, and then left by another route. The people of Atimelang ran along the trail. Mauglaka ran into the sharpened bamboo, and it pierced his calf, coming out near his shin bone. He died. [Question.] He died three days later. [Note the dramatic statement, "He died," as though he had been killed immediately by the sharpened bamboo.] [187]

When he was dead, a piece of flooring was taken up and his body was dropped down to the verandah below. They carried his body to a eucalyptus tree, tied it to the tree, and then cut off the head so that his spirit would help them find the enemy. That day they started out to wage war on Manetati. The four other villages were called, and about fifty or sixty men went to fight the enemy. [701]